2: Marshall G-5 (1870) 1873 Toda

 They are a dirty people; yet very much of their dirt arises

from circumstances somewhat beyond their control; such as crowded establishments and poverty. They bathe their bodies in the running brook, and even sometimes use hot-water for the same purpose. Yet I do not remember to have seen a Putkuli fresh from a wash.

A pretty sight, that rewarded one of my expeditions, was a group of women and girls just returned from the stream, sitting, clean and bright, curling one another's hair. The locks were separated neatly, and the partings made accurately with the finger-nail. Each lock having been dressed straight, either with the fingers or a forked stick, is twisted and twisted until it has formed a tight coil, when the end is tucked in among the roots. The *well developed* female back-head looks remarkably pleasing under this treatment—unadorned, adorned the most. The curls are opened out in the morning.

The eyebrows are sometimes touched up with a charred stick from the fire-place; the fancy being to join them over the bridge of the nose.

If they would only not grease the hair with butter, I could close this description of the toilette without unpleasant reminiscences of some phrenologising experiences.

The mouth and teeth are often kept in wonderful order up to a late age. But they take care of them; using daily a little wood ash—not charcoal—and the forefinger, for dental purposes. I have seen people of all ages with teeth as bright, and mouths as fresh-looking as an infant's—or a dog's.

7:Thurston E-5 (no date)1909
AW60 Toda AW60

These scars are produced by burning the skin
304 with red-hot sticks of *Litsæa Wightiana* (the sacred fire-
[824] stick). The Todas believe that the branding enables
[234] them to milk the buffaloes with perfect ease, or as
[755] Dr. Rivers puts it, that it cures the pain caused by
the fatigue of milking. "The marks," he says, "are
made when a boy is about twelve years old, at which age
he begins to milk the buffaloes." About the fifth month
[843] of a woman's first pregnancy, on the new-moon day, she
goes through a ceremony, in which she brands herself,
or is branded by another woman, by means of a rag
rolled up, dipped in oil and lighted, with a dot on the
carpo-metacarpal joint of each thumb and on each wrist.

142 The women are lighter in colour than the men, and
the colour of the body has been aptly described as of a
café-au-lait tint. The skin of the female children and
young adults is often of a warm copper hue. Some of
[302] the young women, with their raven-black hair dressed in
glossy ringlets, and bright glistening eyes, are distinctly
good-looking, but both good looks and complexion are
● [145] short-lived, and the women speedily degenerate into
uncomely hags. As in Maori land, so in Toda land,
[562] one finds a race of superb men coupled to hideous
women, and, with the exception of the young girls, the
fair sex is the male sex. Both men and women cover
291 their bodies with a white mantle with blue and red lines,
[439] called putkūli, which is purchased in the Ootacamund
[531] bazar, and is sometimes decorated with embroidery
worked by the Toda women. The odour of the person
147 of the Todas, caused by the rancid butter which they
[294] apply to the mantle as a preservative reagent, or with
[231] which they anoint their bodies, is quite characteristic.
[302] With a view to testing his sense of smell, long after
our return from Paikara, I blindfolded a friend who had
accompanied me thither, and presented before his nose